767 or a possum. There is a well-regulated course which one must adhere to before one can achieve this position. The fee for this is paid [965] to the teacher (who is, of course, a recognized Burier) in foodstuffs, such as pigs, *bavas* of yucas, etc. Plus the study, there are twenty-[262] two days of rigid diet when meat, salt, and chocolate cannot be used. After this, the aspirant must act as assistant five times, four of ●[785] which demand fasting, and for two days of which he cannot use his hands to eat nor to touch his face. The training of the novice begins at four o'clock in the morning when he must bathe with his teacher who is the only person he is allowed to see. He cannot touch another man or woman and must live during [343] this period in a hut of banana leaves which he himself must build. The teacher likewise is not allowed to touch others, and must hand the food to his pupil from afar. This in itself must be in *bijagua* leaves and cannot have contact with the human hand. One of the tests is for 787 the novice to go with the teacher at three 767 o'clock in the morning and cut a staff. Both put a string around one wrist and around each staff. Then the master sticks his pole in the ground and attaches the string to a nearby tree. The aspirant copies this act. If both cuttings grow, it is a sign that the novice will live long and bury many people. If one dies, it is taken for a bad omen. A full-fledged burier must 767 follow a diet the day of and after a funeral. [262] He can eat nothing but plantain (*Dominik*) and wild herbs cooked without salt.

[554] Even the younger generation on the Pacific slope respect the Buriers. The comment of an exceptionally enlightened Bribri, for example, when questioned about the necessity of the Burier at a death was: "This is the custom, as is a law, and one has to do it whether one likes it or not." In 1956, in Salitre alone, there were six Buriers. Ujarrás had three, but could use those from Salitre if their own were not available. At Ujarrás, however, all who assist at the funeral must bathe three days later at four o'clock in the morning. They must also tap the official Burier on the head with *bijagua* leaves.

767 **The Singers.** There are no longer Singers except in Chirripó. In the other regions, the 533 medicine man, as stated before, has taken over [756] their functions. The duties of the Singers were
[775]